Registered No. 108 of 1877.

The Bombay Guardian.

VOL. XXIII.—New Series.—No. 17. SATURDAY, JUNE 23, 1877.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England, Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Many English people, accustomed to the alliance of Church and State, think the barque of the State would speedily go to ruin if the Establishment were done away. In America there is no Established Church, but will any one that knows the two countries say that there is less of religious life in America? H. E. Governor Rice of Massachusetts issued lately the following Proclamation for a day of Fasting, Humiliation and Prayer, and there can be no doubt that he felt in issuing it he would have the sympathy and approbation of the people generally:

"In trustful and devout recognition of the Divine Providence, I hereby appoint, by and with the advice and consent of the Council, Thursday, the twelfth day of April next, to be observed as a day of fasting, humiliation and prayer to Almighty God, for the forgiveness of our sins, and for His blessing in all the vicissitudes of life.

"In the spirit of supplication let the people of the Commonwealth, after the manner of their fathers, assemble on that day in their accustomed places of public worship, and ask for those heavenly gifts without which human effort is made in vain.

"Let us pray for peace on earth and good will among men; that the strifes which have separated our countrymen may be hushed, and that the nation may be strengthened in unity and *patriotism*; that the State may be blessed in its institutions, its industries and its homes; let us seek for wisdom and honesty in government, and for uprightness, temperance and godliness among our people; for the bounties of the earth in their season; for help for the needy, comfort for the sick, and consolation for the sorrowful; for faith undoubting, for love unfeigned, and for the peace which passeth understanding."

—The *Lucknow Witness* contains an account of Discussions with Mahomedans at Moradabad There was first a series of religious meetings held for a week; among the attendants were some Mahomedans who expressed a desire to have some discussion on the points brought forward. It was then arranged that there should be another week of services; every evening some missionary should lecture on a particular subject; at the close of the lecture the Moolvies were to state their objections and support them as they could; debate should follow; finally, a summing up by the missionary. The objections and arguments of the Mussulmans, as reported in the *Witness*, are just such as we have been hearing ever since we came to Bombay, and have almost all been derived from infidel books. A copy of a book prepared by us in 1857 entitled "Discussions by the Sea Side" found its way into the hands of Mr. Rob Roy Macgregor, Secretary of the Open Air Mission, and he wrote to us saying that the objections were almost all such as they were accustomed to hear in the parks of London. To appreciate the answers to these objections, requires an amount of time, patience and thought that the objector will seldom contribute; while the really potent and irresistible evidences of the truth, are for the most shoved aside by these discussions on minute points.

—The Free Church Mission in Madras was strengthened last year by the arrival of three new missionaries, Rev. Messrs. Todd, Macdonald and Smith. Including Messrs. Miller and MacMillen now in Europe, the missionaries are eight in number besides a medical missionary, Dr. Elder. The three other missionaries, are Messrs. Stevenson, Rae and Cooper. There is also Mr. Rajahgopul, ordained Native missionary, and Mr. Banboo, licensed preacher. Mr. Todd is set apart for evangelistic work among educated Natives. Five Native agents are specially employed in preaching in the Vernacular. The Report for 1876 is almost entirely taken up with an account of the work in the schools. We fail to notice any account of the Native church under the care of the Mission. No statistics of the church are given. There is a list of 52 Christian agents, the majority of them females. There are about 1000 girls in the Girls' schools. Boys in nine Branch schools, 1255. The main strength of the Mission is given to the Institution and the Christian College, the numbers in which are 757 and 174. The following is an extract from the Report:

"In spite of all the pressure of examinations we have not to complain of any want of interest in the teaching that is based on Scripture. Many even of the students who cling most strongly to old beliefs and forms, not only profess but clearly show that this study awakens their mind and touches their best and deepest feelings as no other can. But even if tokens of awakening moral and spiritual life were rarer than they are, and even if difficulties were greater, we should find in this no reason for despair. We have faith in the principle on which we act, and we know that in a world like this great principles need long time and patient struggle against the stream, before they are thoroughly established or work their full effects. Our principle is that the only true, complete education for man lies in the drawing forth and training of *all* the powers and feelings with which his Creator has endowed him;—that every increase of his knowledge should be made a means of deepening his sense of the solemn relations in which he stands to that God of whom all knowledge is but a faint reflection."

—The "Pilgrims" to the Vatican that left New York, were *thirty-eight* days in crossing the Atlantic! The steamer broke her screw shaft.

—The Pan-Presbyterian Council is to be held in Edinburgh, July 3-10 next. A circular by Drs. Duff, Robertson and Andrew Thomson asks that prayer may be offered for the blessing of God on a meeting that will represent between 20,000 and 30,000 Christian Congregations.

—The Veishya Chetties of Madras have decided to exclude from Caste Mr. P. Ruthnavalu Chetty, with his father and other relatives. Mr. Ratnavalu, now of the Civil Service, went to England to qualify for that service, taking a caste servant along to cook for him. The servant had a quarrel with his master and returned to India, and Mr. P. R. C. had to get along as he could. He has the good sense to make light of the decision of the Caste Council.

—The Presbyterian Board of Missions in New York have received a donation of 50,000 dlrs. (£10,000) from a lady, more than discharging their debt and obviating the necessity of retrenchment.

—We have been favoured with a copy of "Kasibai, a Tale of a Gujarati Home. By the Rev. G. T. Rea, M.A." This very pretty little book of 32 pp., with half a dozen nice illustrations, is a sketch of the life of a Hindoo lady in Western India. It brings out in strong and touching relief the miseries connected with child-marriage and enforced widowhood. Kassibai, the interesting subject of the sketch, is hated by her husband and his mother, because she gave birth to a daughter. This daughter becomes a widow while yet a child, and when she grows up, flees from the degradation and servitude of her father's house to a life of sin. The visits of a missionary lady result in the conversion of the mother. The little book has been published in England, and will have, we should think, a large circulation. It is very attractively written.

—The Chamber of Deputies, at Paris, are unwilling to give up the pleasing illusion that the Republic means—if not liberty, at least—some shadow of the semblance of it. They have adopted by a large majority a vote of want of confidence in the Ministry, severely indicting the Cabinet. The answer of the Government is—annihilation. A Chamber that has the audacity to entertain an opinion of its own and to express it, must be extinguished. It is one thing to be a Republic and another thing to play at Republicanism. Should Marshal MacMahan permit the election of a new Chamber, the electors will understand what sort of a Chamber is wanted.

—The Montenegrins, notwithstanding a number of reported victories, seem to be holding their own. The Russians have not yet attempted the passage of the Danube. They have defeated the Turks at the pass of Deli Baba, and, since last Sunday are bombarding the defences of Kars.

—The Calcutta High Court have decided that Mr. Pellew acted illegally in re-opening the case of Miss Donnelly, after having dismissed it. This is satisfactory, so far; but if the stigma is to be removed from the defendant, the case will need to be tried in the High Court.

—A kind providence has sent us abundant rains, not only in Bombay, but throughout the Presidency, we believe. We have had more than 20 inches of rain this week in Bombay.

—The *Samachar* says that "much violence is done to the feelings of the populace by street-preachers in Bombay who, besides dilating upon the merits of Christianity, vilify the prevalent creed of the country." We have a good deal to do with street-preaching in Bombay, and so far as our observation goes, the fact is not as above stated. The preachers preach the Gospel, the glad news of salvation, dwelling upon man's need and upon God's provision for that need, without attacking other creeds. Here and there may often be seen in Bombay, a Mussalman, sometimes a Hindoo, preaching to a crowd, and any one who stops to listen to them will find that they spend almost their whole strength in vilifying Christianity. The Police rule that those who are not disposed to listen to an open-air preacher should move on, is a good one.

—Captain Burton has found out that the land of Midian, (E. of the gulf of Akaba) is highly auriferous, and the Khedive has commissioned him to undertake the necessary operations and get the gold transferred to the Khedive's coffers.

We have received and have read the pamphlet kindly sent by G. W. We do not care to re-open discussion on the points mooted therein. We agree with the writer as to the utter ruin and worthlessness of man's nature; as to the perfection of that righteousness which is available for him who believeth on Christ; as to the complete forgiveness that waits on a true faith. But we do not believe that sin is put away when it is not put away; that it is put away in God's regard while present with us. We believe that God sees us as we are and not as we are not. That sin is as odious in believers as in unbelievers, or more so;

God is of purer eyes than to behold evil, and he shows his love to his children by giving them an omnipotent Spirit through whom they overcome. Christ is a Saviour not in the sense that he saves people in spite of their sins, but in this that he saves his people from their sins. We believe that Christians are kept by the power of God through faith unto salvation; through faith the power of God worketh in us to will and to do of his good pleasure; faith that appropriates his power for the overcoming of the evil that besets us. Just here is the difficulty with many. By faith in Christ's atoning blood they receive the forgiveness of sin, and realize that the obligation is upon them to walk according to Christ's instructions; but they look for a power to do this in their heart, and fail, and after repeated failures are made very unhappy, and begin to doubt their acceptance with God. Then perhaps some one tells them that, notwithstanding their failures, God looks at them with the same complacency because, instead of their unrighteousness He sees the righteousness of Christ. They grasp at this as a means of deliverance from their frequent depressions and misgivings, but it is not the Scriptural means of deliverance. Says Paul: The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Tell the unhappy Christian that he is not to look in himself for strength to overcome when tempted, but in utter despair of self to look to Christ as to one whose power will be certainly put forth then and there to give him deliverance. Living by the faith of the Son of God, thus present and available for the subjugation of his sins, he is enabled to obtain continual victory. "If our heart condemn us not" (not, "whether our heart condemn us or not") "if our heart condemn us not, then have we confidence towards God; and whatsoever we ask, we receive of him because we keep his commandments." The freedom from condemnation is connected with our keeping his commandments. We have in Christ all things that pertain to life and godliness; i. e. to a godly life; we have them by faith; we stand by faith; through faith and patience we inherit the promises. This is the victory which overcometh the world, even our faith. There is scarcely any thing that we so much desire for our readers as the faith that obtains for them victory over present evil. There seems to be a great mystery about this, to those who have grown up with the idea that they are to find in their well-tutored heart power to overcome temptation, and keep from sin. Christ does not merely show us the way of life; he is to us the way of life; ceasing from self and abiding in him, we are divinely kept. But notwithstanding the mystery, if we take Christ at his word and look to him for victory, we shall have it. He that believeth (present tense) hath everlasting life (present tense), for Christ is our life. That which is the condition of our acceptance at the beginning, is the condition all the way belong. We have the promise that we shall not be tempted above that we are able. The same divine power that was available for the Israelites to enter Palestine, was available for them to abide there, but always on the same condition. How much of the later epistles is taken up with warnings against declension and against restidg in a past experience.

The Bombay Guardian.

SATURDAY, JUNE 23, 1877.

THE PRISONER BY THE TIBER.

Vicar-General Quinn, addressing the pilgrims about to leave New York for Rome, said:

"You go to offer your homage to the prisoner of the Vatican. It is said by his enemies that he is no prisoner, and designs to turn his palace into a prison. It is true that he is not guarded by bayonets or placed in a dungeon, but his country has been taken possession of by foreign enemies, and he has been ruthlessly hunted from the throne occupied by his predecessors 1500 years. The Pope cannot go out of his house without sacrificing his dignity—which he would never do—and there remains for him naught else than to rest a close prisoner. He cannot go forth into the streets to be pointed at by the scornful finger of his enemies, or looked upon with sympathy by his friends."

Who are the "foreign enemies" that have taken possession of the Roman territory? Pius IX and his predecessors had foreign troops to guard them from their own people. These foreign troops bombarded for the present Pope an entrance into Rome, in 1850, after he had been driven forth by his own people, and it was on them he relied for twenty years to keep him on his throne. It was the withdrawal of these foreign troops that enabled the Italians to give to their country that unity and freedom the privation of which had made them contemptible among nations. There could hardly be a greater inaccuracy than to say that "foreign enemies" have wrested from the Pope his temporal dominion.

The Pope cannot leave the Vatican without sacrificing his dignity. He professes to be the Vicar and Representative of Christ. Our Lord Jesus Christ acknowledged before Pilate that he was a king; he was greater than Solomon; he had a title to universal dominion; yet when was he hindered by any fear of sacrificing his dignity from going where the finger of scorn would be pointed at him? He was always found wherever the Jews did congregate. He went about doing good. His dignity was in doing good. Wherever he went he endured the contradiction of sinners. Imagine Jesus Christ staying in the Vatican with its miles of beautifully adorned galleries and apartments, receiving "Peter's pence" to the amount of £2,000 a day, offering his foot to be kissed by the gentry of different lands, while a city of 200,000 souls, many of them in wretchedness and squalor, in full sight of his palace-windows, remains unvisited by him. Christ knew of no dignity that could hinder him from preaching the Gospel to the poor, and succouring them in temporal things.

The offer that was made by the God of this world, unsuccessfully, to Christ, was, some centuries afterwards, made to his people successfully. The proposal was that he should accommodate himself somewhat to the ideas of men, give the Jews that national independence and temporal superiority to other nations which they so coveted, and then use the power thus afforded to teach men pure and undefiled religion. He saw that this suggestion was from the adversary and resisted it. But when the seat of the Roman Empire had been removed to Byzantium, then the god of this world, made a similar offer to the bishops of Rome, suggesting that they should avail themselves of the opportunity and lay hold upon temporal dominion and claim universal spiritual dominion. In the Middle ages we see this plan of the god of this world in full blossom. Rome became "that great city, ruling over the kings of the earth," with "peoples and multitudes and nations and tongues" subject to her, while the Gospel is eclipsed. This false woman, as Revelation represents her, continues until the bride, the Lamb's wife, appears in her appropriate adornment, prepared for the message. In the true bride will be seen conspicuously those very characteristics that shine in the person of Jesus. To give is more blessed than to receive. Coming not to be ministered unto, but to minister. In honor we prefer one another. He that will be great among you, let him be last of all and servant of all.

THOUGHTS ON THE GOSPEL OF JOHN.

"This my joy therefore is fulfilled." iii. 29.

The success of Christ's ministry was John the Baptist's success. When sinners flocked to Jesus and hearkened to him, John was happy. This was the crown to which he had looked forward. The friend of the bridegroom has no higher joy than to find the bridgroom the observed of all observers. The bridgroom is the central figure, to whom all thoughts and looks are directed. The true servant of Christ has no greater joy than to see sinners submitting to Christ. If he may be the one that introduces them, well; if some one else is the favoured one, it is still well. True loyalty requires the believer to identify himself with Christ, so that the joy, the honour, the glory of Christ are joy and honour and glory to him. There are doubtless many missionaries here and there toiling on in the granite quarries of heathenism, who are refreshed and gladdened and comforted, from time to time, by tidings of revival in some far-off land, by the news of the outpouring of the Spirit in connection with some Fulton St. Prayer Meeting, by an account of the marvellous results attending the preaching of some Moody, by a renewed interest in the matter of holiness in English or American Churches, and even by the Report of a neighbouring mission, telling of thousands of converts from among Karens, Koles or Santals. Thus we may ascertain whether we have a single eye or not. It does not speak well for us if we care little for any results not brought about by our own agency. Possibly God sees somewhere a servant of Christ, who speaks thus to the Master:

"Lord, I know thee and I know what thou art to me, and I will not doubt thy love, if, in thy secret wisdom, thou withhold from me that particular fruit which thou hast taught me to desire greatly, and bestow it all richly upon other servants of thine whose faith stands more in need of such testimony. Thou hast bought me with a price, and thou mayest do what thou wilt with thine own. I thank thee that thou hast given me so much of thine own mind that I can rejoice when sinners are converted to thee and thy people built up in their faith, in any part of the world, by any agency. There is joy in the presence of the angels of God when one sinner is converted to thee, and how should not a corresponding joy possess my heart, seeing I am so much nearer the sinner than the angels of heaven are? Let me be the friend of the bridegroom, and let my bosom share his joy; when bulls of Bashan, lions and unicorns encompass him about, let me have fellowship with his sufferings. Paul seemed to get a glimpse of something beyond even the magnanimity of his own sublime life, when he burst forth with the ejaculation: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He had great fruit among the Gentiles; for which he was exceedingly thankful; but oh, to be the means of bringing about the conquest of the Jewish people for Christ, of which he speaks prophetically in these chapters (Rom. ix-xi), he would have been willing to be condemned to a life of external sterility, in which the providence of God should seem to say, as in the case of Job, as in the case of the Crucified One, I know not this man. Thus filling up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

THE TIME OF THE END. II.

The parable of the tares and the wheat is explained by our Lord himself. The children of the wicked one are commingled with the children of the kingdom and can only be separated at the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity, and cast them into a furnace of fire; then shall the righteous shine forth as the sun in the kingdom of their Father. The conclusion drawn from these statements is that the world will continue essentially as it now is, until the end; evil mixed with good, in Christendom, and evil without good elsewhere; the good not destined to triumph under this dispensation; a great multitude despising and rejecting the Gospel until the visible advent of Christ. According to this scheme, all they who look forward to the conversion of the world by means of the preaching of the Gospel, are in error. They are praying and seeking for that which will not be. They are indulging vain hopes. The only hope of the Christian is the coming of Christ. Meanwhile, the purpose of God is to gather out his people from the

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

nations. This is the work of the Gospel, the work of the Spirit, the work of the Church. When the Son of Man cometh he will take vengeance upon them that obey not God and obey not the Gospel.

Let us look at this matter a little.

Christ ascended up far above all principality and power and might and dominion, to the right hand of God, that he might be head over all things to the church. He is then head over all things at this time; all things are under his feet; he is invested with supreme authority now, (is not waiting for it.) Accordingly he bade his disciples go preach the Gospel to every creature, all power in heaven and in earth being given unto him. All power *in earth* (be it noticed) is given unto him; i.e. there is nothing that can stand before him, and nothing that can stand before his disciples; for it is with reference to their encouragement in preaching that he speaks of 'all power' given him. Elsewhere we are told that he is set down at the right hand of the Majesty on high, from henceforth expecting till his enemies be made his footstool. He told his disciples that it was expedient he should depart that the Holy Spirit might come; and whatever you ask, he says, *I will do it*, that the Father may be glorified in the Son. We have then the divine power of Christ, the divine power of the Spirit, and the divine power of the Father, (Sit thou at my right hand, until I make thine enemies thy footstool.)

There is joy in the presence of the angels of God over one sinner that repenteth; and every true Christian is animated by the same love to the souls of men, the same desire for their conversion. If the coming of Christ is to be the signal for the arrest of the work of salvation, it would seem that the true Christian must deprecate that event above all others.

This dispensation of the Spirit is spoken of in the most exalted terms (2 Cor. iii. and elsewhere.) It is spoken of as an abiding dispensation in contrast with the temporary nature of the Mosaic. The power to destroy men has been in the hand of God since the beginning of the world; and in fact God has destroyed, one after the other, all the generations of men that ever lived, sweeping them away from off the face of the earth. But Jesus said, I came not to destroy men's lives, but to save them. It is as a Saviour that he is glorified. This was the joy set before him. It is by physical force that the kings of this world reign. Is Christ to be made known to his enemies by the same kind of power, only greater?

The more the Christian grows in grace and in the knowledge of Christ, the more is he impressed with the marvellous revelation of Christ in the Gospel. Peter, James and John saw Christ transfigured, and effulgent with a glory almost insupportable, but what effect had it upon them, compared with the work of the Spirit in their hearts on the Day of Pentecost? It did not hinder them from denying and forsaking him.

If we make light of this dispensation, and insist on occupying ourselves with dreams of what will be when Christ cometh, we shall of course fail to discover the matchless fulness of this dispensation. But they who believe that Christ is invested with just as much power now as he ever will have, 'and is as ready to exercise it in response to believing prayer, as he ever will be, can see no reason why the petitions 'thy kingdom come, thy will be done on earth,' should not be fulfilled.

The book of Revelation shows us that God is glorified in *the number* of the redeemed. A multitude that none can number is gathered before the throne. There is at present a conflict between light and darkness, God's ideas and man's ideas, God's Gospel and the god of this world's rule in the hearts of men. The declaration of the adversary, and of the princes of this world, princes of intellect, the leaders of the age, is that the Gospel is an effete and powerless thing, and that mankind can never be subdued by it, save only a despised few. If the world is to be brought to God, they say, if religion is ever to be in the ascendency, it must be by a display of power very different from anything that accompanies the Gospel. As the Jews rejected Christ, because he came not in visible and material glory, so the world now rejects him. What dishonour to God, if the world should be found to be right, and a very different manifestation of power from that which accompanies the Gospel, be at last resorted to, to secure Christ's triumph.

Are we not expressly told that the people of the saints of the most High God will take the greatness of the kingdom under the whole heaven? (Dan. vii.) That the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea? (Isai. xi. 9, Hab. ii. 14.) The meek shall inherit the earth. My word shall not return unto me void, but shall accomplish that which I please and prosper in the thing whereto I send it.

Well, how can these things be reconciled? Does not the parable of the tares and the wheat, teach us distinctly that the Son of Man will come at a time when the Gospel is not universally triumphing? The parable of the net too? That of the ten virgins? That of the talents? Do not the teachings of Christ tend to awaken in us the expectation of his glorious advent at a time when the world will be very much in the condition in which it now is? Nothing can be clearer. It remains then to show how these two classes of prophecy can be harmonized.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—A lecture on the subject of Temperance was delivered at Nagpur on Friday the 8th inst. by the Rev. W. Gladwin, Meth. Epis. church. Capt. Macdougall occupied the chair. Mr. Gladwin's lecture dealt with the subject of Temperance from a purely secular point of view; and some of his illustrations were very telling. The audience was large, and appeared very attentive. The lecturer's object, viz. to break the ice, was accomplished, and, although much other result was not seen, it is to be hoped that the *campaign thus inaugurated* may be the means of overcoming an evil, the terrible results of which are alas not without illustration in Nagpur. Capt. Macdougall's influence, ability, and experience will make him a most valuable coadjutor in this great cause. His remarks afforded the corroborative testimony of a gentleman of pretty wide experience of civil and military life as to the disastrous results of intemperance.

The reading and songs were effective and enlivened the proceedings. "Brave sons of England" and "Join our temperance band" being printed with the programme were generally joined in by the audience. A portion of the Station Band was in attendance. Altogether the meeting was very successful.

Yours etc.

F.

NOTICES.

Mr. O. A. Kramer, Evangelist, will preach tomorrow at No. 3 Grant Road, near the Western Side of the Railway Station, at 8 A.M., and at Falkland Road Hall at 6 P. M.

RECEIVED Rupees 12 as a contribution for the House of Hope from a Friend at Egutpoora.

Epitome of News.

SATURDAY, JUNE 16.

—*Madras Times*: Our correspondent at Bellary writes:—"News has just come into Bellary of a riot at one of the larger of the Relief Camps in the Adoni taluq, in the course of which the Superintendent of the Camp was attacked by a band of dissatisfied coolies, who stabbed him on the back and on the shoulder and severely beat the Assistant Superintendent and the Medical Attendant. The ringleaders of the riot were eventually beaten back and arrested by the police guard, assisted by several of the coolies, and now await their trial at the Adoni Magistrate's Court, while the Superintendent lies in a very precarious state, and his Assistant, too, is in a dangerous condition. The medical officer is doing well. It appears that an order has recently been sent round to every relief camp in this Collectorate directing all Superintendents to forward all ablebodied men from their camps to the Bellary-Hubli Railway works, and in accordance with the instructions of this circular, a number of coolies from the camp in question were drafted for despatch to the Relief works above named. The men, having heard of the hardships of the coolies already employed on the works and of the sickness prevailing among them, were loath to leave their families and stoutly refused to proceed to their appointed destination. In consequence of their refusal they were discharged from the camp and driven out of it without their families to find their food the best way they could. This was early in the morning. They waited their opportunity, and, when it was breakfast time and all the police guards were absent from their posts, they rushed into the camp and calling upon all the inmates to follow to murder the officers in charge, made for the Superintendent's tent with the above result."

—*Bombay Gazette*: Yesterday M. De Coutouly, the special correspondent of the *Temps*, who came out to India fully eighteen months ago to report the Prince of Wales' tour, left by the mail, *en route* for Paris. Notwithstanding that this favourite writer on the Paris press has had his head injured by being thrown from a skittish horse at Dholpore, his ancle crushed almost to a pulp beneath a four-horse brake which overturned upon him, and his constitution injured generally by jaundice and sunstroke, he leaves India with quite an enthusiastic admiration for the brilliance and hospitality of its society.

—*Madras paper*: "The hat is still going round among the Mahomedan community in Bangalore, for contributions on behalf of the Turks. Upwards of Rs. 5,000 are collected monthly. The butchers alone subscribe about Rs. 200 weekly, the money being raised by tacking on an extra charge to the usual market price of beef and mutton."

"A remarkable, but, as some would think, very sensible deviation from the arbitrary rule obtaining amongst clergymen, of preaching an original prosy sermon every Sunday, was made on Sunday morning last by the Rev. Mr. Shaw, of the Methodist Chapel, in Bangalore. Instead of preaching a sermon of his own, Mr. Shaw read the famous sermon by the Rev. John Wesley, on evil speaking and slandering, and announced his intention of doing so once in six months. Bangalore, it is said, is not without its *coteries* of mischievous gossips, and we think Mr. Shaw's example might be profitably copied by the pastors of churches in other stations."

MONDAY, JUNE 18.

—The British ship Winchester, Captain Arnold, while on her way to Calcutta, struck off False Point at 4 o'clock on Saturday morning last, and foundered almost immediately. There were twenty-eight souls on board, including the captain's wife. These took to the boats, and were picked up about two hours after by the American ship Privateer. The Winchester belonged to Messrs. Marshall and Co., of London, and had made three or four previous voyages to Calcutta. The crew have lost all their property.

—*Bombay Gazette*: "We lately reported a shocking accident which occurred on the 10th instant, to Driver Todd, at Chanda Station, G. I. P. Railway. We now learn that the unfortunate man died the following day."

—*Calcutta Statesman*: At a place a few miles from Midnapore, on the night of June 10, Baboo Nobeen Chunder Nag, a wealthy zemindar and public-spirited man, while travelling home in a palkee was waylaid by a gang of his discontented ryots who dragged him out of it and hacked him to pieces. Four of his bearers have also been badly wounded in an attempt to save the life of their master. The Baboo was the founder of the High School here, and is known to have subscribed very liberally to many improvements in the station. He was a member of several local committees of this place, and took a lively interest in the propagation of the Brahmo religion, having established a Somaj at his own house, for which his countrymen and his own brother denonounced him as an outcaste. It is reported that he used to rack-rent his ryots, for which a combination was formed in the village, and a gang of 100 men, it is said, fell upon him and killed him.

TUESDAY, JUNE 19.

—Speaking of Miss Mary Carpenter, who has just died, aged 70, the *Times of India* says: "She was the authoress of several works, which had considerable influence in directing public attention to the proper treatment of youthful criminals. For some years past Miss Carpenter took great interest in Indian social affairs, especially of the convict system here. She visited this country for philanthropic ob-

jects in 1866, again in 1868, a third time in 1870 (to promote female education); and again last year to extend the usefulness of the National Indian Association, of which she was the founder, and the journal of which she edited to the time of her death. Miss Carpenter wrote two books on Indian affairs, viz., 'The Last Days of the Rajah Rammohun Roy' and 'Six Months in India.'"

—Again there is a Volunteer movement in Bombay.

—The Australian papers tell us that on the 11th of May there were some remarkable tidal disturbances on the coasts of New Zealand and New South Wales. On the east coast of New Zealand the tide rose at intervals from five to eight feet above high water mark, and the same was observed at Sydney and Newcastle, though not to such an extent. A few years ago the same phenomenon occurred, and it was found to have been connected with an enormous tidal wave which swept the coast of South America, submerging many of the seaport towns. It is supposed that the present disturbance may have had a similar origin.

—A Miss Walkington lived with her brother at Egutpoora as his wife, and upon his death, as his widow, took out letters of administration, and subsequently married a Mr. Gilder,, son of Rev. Chas. Gilder, in Bombay. The real widow, in England, having made known the facts, an order was made in the High Oourt for Mrs. G. to show cause why the letters of administration granted to her should not be revoked. Mrs. G. immediately left Bombay in a steamer for Liverpool.

—*Daily Telegraph:* "These daring innovators (the Ritualists) have gone too far to retreat with credit. They have loudly maintained that the alb and the chasuble possess intrinsic importance, because of the symbolism they embody; and, moreover, which is even more to the point, they repudiate the right of the courts of law to give any opinion on the points in dispute which "the Church" can recognise as binding. They cleave to the richly decorated and showy vestments, because they are symbolical, distinctive, and attractive. To the Ritualist "priest" they are dear because they separate him from the mass, and make him an intermediary between it and the object of worship instead of a fellow worshipper; and by his congregation they will be cherished as indispensable scenic accessories to the *tout ensemble* of a brilliant pageant."

—*Zion's Herald*: "Retribution does not invariably fall upon the offender in this life. It is "appointed unto man once to die; after this the judgment;" But God sometimes permits men's sins, which always follow them, to overtake them, as in the instance of the Mountain Meadow murderer, Lee, after twenty years had elasped. Less than twenty years ago, Mr. Tweed was a State senator in Albany. His suite of rooms embraced nearly one side of the Delavan House. As he sat at his special table, with his bloated form richly dressed and resplendent with diamonds, we have seen some of the leading men of the land sitting by his side, paying him court, and seeking to win his favor by flattering his vanity. He seemed to hold the city of New York and the State, also, in the hollow of his hand. A. Oakey Hall was his tool, being the nominal mayor of the city. Richard Connolly also was his subservient follower, and was comptroller. Peter B. Sweeny was his adviser and shared with him the spoils that he, unhindered and with sublime audacity, stole from the public treasury. Watson was the auditor and held the stolen goods until they were divided. The sudden death, by an accident, of the latter, gave the first distinct clue to the amazing frauds that had been perpetrated for a succession of years. And now the best known of these gigantic thieves is just creeping out of prison, having given up the chief portion of his stolen property now remaining in his hands. The shrewdest and most intelligent of the band, a gentleman in his taste and manners—Sweeny—comes back as a State's evidence against his companions, and with the promise of disgorging some of his portion of the fraudulently acquired treasure. The pliant, plausible, presuming, and pretentious mayor, who supposed his tracks entirely covered, escapes from the city between two days. Mr. Connolly, banished from his beautiful home, travels in Europe, a forsaken man, like the wandering Jew, with no permanent rest for the sole of his foot, or hope in the future of recovering his self-respect. The minor criminals have all become aliens from their homes or ruined men, and are surviving both their property and their reputation. Never was retribution more direct, more deserved, or more effectual."

Wednesday, June 20.

—*Times of India*: "We regret to hear of the death of Captain F. A. Beville, Quarter Master, 25th Light Infantry, from sunstroke, at Mhow, on Saturday last. He was present on duty at a fire in the bazaar on Friday at midday, where the heat was most oppressive, and complained of illness on his return home. He gradually sunk and died next evening.

Two non-commissioned officers died the same day, of heat apoplexy.

—Same, London: "Mr. J. Lothrop Motley, the American historian of the Netherlands, has just died in England. For some years past he has lived in this country, and, apparently, had grown English in his sympathies and interests. Two of his daughters are married into English houses. One is the wife of a member of the Sheridan family; the other was recently married to Sir W. Vernon Harcourt, Solicitor-General in Mr. Gladstone's administration.

"Another American—General Grant—is receiving a hearty welcome here. The people of Manchester succeeded in getting from the ex-President one of the longest speeches he ever delivered. His reply actually fills thirty lines of a news-paper; he usually speaks only thirty words. In a few days' time he will be presented by the London Corporation with the freedom of the city."

—The Ajmere paper says that the Maharajah of Jeypore has determined upon eradicating from his State the odious custom by which Hindu widows were prohibited from re-marrying. To carry out this laudable resolution His Highness has appointed a council consisting of four pundits and one European who are well versed in Sanscrit. It will be the duty of these gentlemen to explain to the people that the re-marriage of widows is no where prohibited by the Shasters, and that such marriages will be recognized by the State as lawful and commendable.

It will take a good deal more than this to eradicate the custom.

Discoursing of mission schools and their teachings, the Director of popular education in the Punjab says:—"It is, I think, to be regretted that religious instruction is not made an optional subject in mission schools. Many missionaries would look upon such a measure as the abandonment of an important principle, but this, even from the missionary's point of view, I take to be a mistake. It is my belief that very few of the boys, who now attend these schools, would wish to absent themselves from a Bible lesson in English, given by a missionary, during the regular hours of study, whilst the classes who are at present unwilling to send their children would probably no longer object to do so, if they understood that religious teaching would not be forced on them. Many even of the new comers would, after a short time, be unwilling to forego the assistance in learning English that their schoolfellows were deriving from a daily Bible lesson, and would join the Bible class. If this view of the case be correct the utility of the schools would be extended, and their popularity would be increased, whilst the Bible classes would be attended even better than at present."

—Cholera has appeared at Belgaum, in the city and in the camp.

—*Overland Mail*, June 1: Amongst the deaths recorded this week are:—Sir J. P. Kay-Shuttleworth, Bart.; the Hon. Frederick Cavendish; General Sir W. L. G. Williams, Bart., H.E.I.C.; Major-Gen. H. C. Smith, late commanding 80th Regt.; Lieut.-Col. W. de Winton, late Bombay Light Cav.; Lieut. J. W. Clarkson, late Indian Navy; Admiral Sir S. Lushington, G.C.B.; and Lady Elizabeth McClintock.

The event of the week is the blowing up of another Turkish ironclad, and that this is so it is not difficult to prove. It is the first illustration of torpedo warfare, from which so much is now expected; and it suggests, unless the imperfect stories which we have heard are entirely fiction, that the age of ironclads pales before the dawn of a torpedo age. What possible gain can there be in constructing, at the cost of millions, plated monsters to withstand the biggest guns, if the tiniest of cockleshells can run alongside and pin to the hulk a torpedo? The destructive power is awful to contemplate. Evidently the strongest engine of war in the fleet would be doomed, under similar circumstances to those recorded from the Danube,

Russian boats, manned by a few daring fellows, steal out in the night, from a point below Matchin, towards the moored Turkish monitor *Dar-Matoin*. They are not detected by the watch, and are not challenged till their deadly mission is nigh completion. They fix a torpedo to the doomed ship, and row to the bank, bearing the electric wires that are to complete the havoc. They escape the shots sent after them. And now, seated on the bank with the end of the wire in each hand, we have Mephistopheles himself, in the shape of a Russian officer, with the fate of the turret-ship and the one hundred and twenty men on board hanging in the space between the two bits of wire he handles. The contact is made and instantly—in the gloom of half-past three in the morning—the monitor, with all its officers and crew, is blown into the air.

The General Assembly of the Free Church of Scotland was engaged for several hours on May 29 in considering the case of Professor Smith. A motion for the suspension of Mr. Smith, who is one of the professors in the Aberdeen Theological Hall, was proposed. Professor Smith made a statement, in which he expressed his willingness, considering the state of feeling in the Church, to undergo a trial, and intimated that he would apply to the next meeting of the Presbytery to frame a libel against him. The result of a long debate was that by a large majority the motion to suspend the professor was adopted

Thursday, June 21.

—A correspondent wrote to the *Times* from Alexandria under date April 28:—

Two months ago a mysterious telegram appeared in the English papers to the effect that Captain Burton, a hero of Eastern travel, had left Cairo for the coast of the Red Sea on a secret mission for the Khedive of Egypt. The Captain has returned, and the mystery may now be completely cleared away. On the eastern coast of the Gulf of Akaba runs the ancient land of Midian, and for long years past that country has been supposed to teem with mineral wealth.

The Khedive, whose viceregal rule extends to Midian, had long a desire to put rumour to the test, and asked Captain Burton to make a visit of inspection. From Makna (Mugna of the maps), the capital of the land of Midian, up to Akaba at the head of the Gulf, Captain Burton reports the country as auriferous, and he belives the district southwards as far as Gebel Hassani—a mountain well known to geographers—to possess the same character. He even goes so far as to say he has brought back to life an ancient California.

—A new steamer of upwards of 4,000 tons to be built by Messrs. Caird, is to be named Kaiser-i-Hind; she will be fitted with every improvement, and will be the fastest as well as largest steamer as yet built for the P. & O. Company.

—Aden, 20: The Messageries Maritimes steamer Meikong, homeward bound, was wrecked on Ras Haffoon on the 17th inst. The passengers and crew were saved but the mails were lost.

—Judgment was delivered in the Mysore Brahmin convert's case on Saturday. The convert's name is Aiyengar. His father, Tirumala Narsima Chary, filed a petition relative to his custody and guardianship. The Court was of opinion, that the relief sought for was only obtainable by a regular civil suit in another Court.

—On Tuesday week news was brought to the Superintendent of Police in the station of Sumbulpore, that a large bear had taken possession of the Hindoo temple on the Pole Rajah hill in the cantonment, and had disputed the possession of it with the natives for a couple of days. Bruin, clever animal, had eaten a byragee's rice, and rather liked his present quarters than otherwise. The Brahmin priests, at last giving up all hope of ejecting Bruin by peaceful means, were obliged to inform the sahib of this strange worshipper, and said he had defiled their temple, and requested the sahib *logue* to come and shoot their troublesome visitor. Bruin was seated on the steps of the temple, apparently waiting to give his clawed embrace to any one who should approach near enough, when an express bullet gave him warning that war was proclaimed. Some more shots finished him.

—The bridge over the Bhadur river, at Jetpoor in Kattyawar has just been opened.

—*Deccan Herald*: "We hear that heavy rain has fallen at Sholapore and to the South-West of that station. A correspondent writing from Sholapore says, that the weather there is quite cool now, and that the accounts from the districts are very encouraging; that the monsoon seemed to be setting in every where and agricultural work is going on; the people are now more hopeful."

"The mixed train left Poona on Saturday as usual at 6-30, and was proceeding easily along till it came to the bridge at Ooroolee. Mr. Abbott, the District Engineer, was in the only first class carriage attached to the train, and just as it reached Ooroolee bridge, the first class carriage in which Mr, Abbott sat was turned right over (upside down). Mr. Abbott had been sitting on the one seat across the carriage, but when the carriage upset he fell forward, which saved his life, as the next carriage smashed the panel and the seat on which he had been sitting. Mr. Abott was taken out from under the carriage quite unhurt. A committee, consisting of two engineers and one locomotive and one traffic official, examined the spot, the carriage, and everything connected with the accident, but were unable to account for it. It is strange that the first class carriage was the only one

which was upset, and it is impossible to tell exactly how it occurred."

—*Echo*, June 1: When the Rev. Flavel Cook refused to regard Mr. Jenkins, of Clifton, as a communicant of the Church of England, on account of that gentleman's disbelief in the devil, he little expected the wonderful discovery which has just been made by one of the Cowley fathers, that the devil is an object of adoration to many thousands of English men and women at the present hour—not the impersonal devils of selfishness, luxury, pride, and lust, but the veritable Prince of Darkness *in propria persona*. The Reverend W. Black, one of the Cowley fathers, has brought this astounding fact to light. In a letter addressed to a lady from his Mission House, this amiable representative of Sweetness and Light says, "I once told you that the so-called worship of Christ which is carried on at other places than in the Church is really the worship of the devil, and this is quite true. The Church is Christ, and all who separate themselves from the Church go from Christ, and are in the devil. . . . . When I said you worshipped the devil when you worship what you call Christ in a Dissenter's chapel, I said what is quite true. . . . . All that is outside of Him, whether we call it good or bad, is of the devil." These are but a few choice expressions culled from the reverend gentleman's lengthy letter, which is pitched in the same key from beginning to end. Such a wretched exhibition of priestly arrogance and narrow-minded theology will move many to a burst of irreverent laughter; but it has its serious side. The extreme Ritualistic schools have learned from the first the doctrine of reserve in religious teaching. It is not often that one of them speaks with sufficient frankness to let us know how much lies behind their ordinary teachings. We have reason to thank Mr. Black that he has done so. It would, of course, be as unfair to regard this gentleman, whose knowledge of the devil's doings is so marvellously exact and complete, as a fair type of an Anglican clergyman, any more than it would be to hold up Messrs. Stiggins and Chadband as models of Nonconformity But at least Mr. Black represents a School of thought [if such a word is permissible] in the Church of England, and when he declares that the Church is Christ, and that all that is outside of Him, whether we call it good or bad, is of the devil, he only demonstrates how hopelsssly at variance is that School with *modern thought* and with commonsense.

Friday, June 22.

—*Bombay Gazette*, on Miss Donelly's case: "The appeal was argued before the Hon. Justices Markby and Prinsep on Monday last, and these judges in their judgment have, as was only to be expected, quashed the conviction, holding that the Magistrate had no right to re-open the case, and that the Magistrate's own evidence could not be considered fresh evidence in the case. The animus shown by Mr. Pellew in his extraordinary efforts to convict this young European girl and to ruin her reputation by vile jail associations, suggests that he is not a fit person to administer justice, and the public service will manifestly be improved by Mr. Pellew's removal from a post which he neither adorns nor does credit to. However much enthusiasm he showed in espousing the Post-master's opinion about Mary Donelly's guilt, he did not show much common sense in presuming that his own evidence was sufficient to convict her, seeing that he had subsequently to judge upon its value. Indeed, the utter stupidity of the proceeding is astounding, and Mr. Pellew had only to cross-examine himself upon his own evidence, and pat himself on the back for the lucidity of his statements, to make the scandalous absurdity complete."

—On his visit to the Brighton Aquarium the Kashgar Envoy wrote the following in the visitors' book:—"I, Sayyad Yakub Khan, Envoy of the Sovereign of Kashgar, was present at this pleasant resort in the month of Rabi-u-Sain, in the year of Hijira 1294 (corresponding to A. D 1877), and observed the ways of the creatures of the sea through the assistance of the directors and the secretary of the aforesaid pleasure resort. I remained in astonishment, and my wonder at the creation of God was increased.—(Signed) The Sayyad Yakub Khan."

—A new coating for the bottoms of iron ships consists of brown paper attached by a suitable cement. It is the invention of Capt. F. Warren, R.A., and the substance he proposes to use is a preparation of papier-maché. It is stated that weeds and barnacles will not adhere to paper, and that the special cement by which the paper is secured may be applied cold, hardens under water, is unaffected by comparatively high temperature, and possesses great tenacity. A plate thus protected on one side has been immersed for six months, with the result that the protected side was found clean, while the unprotected meta was covered with rust and shell fish.

—The high rate of mortality in Bombay still continues. During the week ending last Tuesday, there were 848 deaths, of which 206 were by cholera. The heavy rains that have since fallen, will have improved the health of the city, it is hoped.

—Inquest on the body of Mr. McLeod, chief engineer: "The death of the deceased was caused by fracture of the spine, the result of an accidental fall into the hold of the ship Childwall Hall."

—*Bombay Gazette*: About 5 o'clock on Wednesday morning, an old Carwee woman, about the age of seventy five years, while sitting on the verandah of her house in Holly Chuckla, Fort, was attacked by a bunnia, who is said to have first gagged her and then set about removing the ornaments from her person, which consited of a gold neck-ornament, a pair of silver wristlets, and six pair of gold earrings of the collective value of Rs. 135. The robber, it appears, quickly extracted the necklace and wristlets from her person, but finding it difficult to remove the earrings, six of which were on each ear, he deliberately cut both ears off and decamped. Soon after, the woman's screams were heard by the inmates of the house, and when they came to her assistance they found her saturated with blood, and scarcely able to relate the story of the way she had been dealt with by the ruffian. The miscreant has not yet been caught.

—The following account is given of the telephone: "The telephone is the invention of Prof. A. Graham Bell, of Boston, and has resulted from a course of inductive reasoning, growing out of a careful study of the philosophy of sound as related to wave motions in air, and in metals when induced by electrical excitation.

"The instrument is exceedingly simple and inexpensive, and easily understood. It consists in attaching to the terminals of the ordinary telegraph wires between any two points, powerful compound magnets, with coils of wire connected. In front of the poles, surrounded by these coils of wire, is placed a diaphragm of iron. A mouthpiece to converge the sound upon this diaphragm, substantially completes the arrangement. When the human voice causes the diaphragm to vibrate, closing and breaking the circuit with each vibration, electrical undulations are induced in the coils precisely analagous to the undulations of the air produced by the voice, These coils are connected with the line wire, which may be of any length, provided the insulation is good. The undulations induced in these coils travel through the line wire, and passing through the coils of an instrument of precisely similar construction at the distant place, are again resolved into air undulations by the diaphragm of this instrument."

—Captain Burton writes thus about the late General John Jacob: "General John Jacob's devotion to his own idea has left a fatal legacy, not only to Sind but to all India. He preferred, in direct opposition to Sir Charles Napier, a soldier worth a hundred of him, the Irregular to the Regular system. Having the pick and cream of the Bombay Army at his disposal, he and his officers succeeded in fairly drilling disciplining the Sind Horse; and he resolved that the Sind Horse should be pattern and a model to the whole Indian world. He honestly puffed it on all occasions, even when it least deserved praise. During our four months' inglorious military raid on Southern Persia, the Sind Horse was pronounced by all old cavalry-men present to be last in point of merit: during the mutiny some of the men were found, I have learned from the best authority, amongst the "Pandis." Yet he puffed, and preached and wrote with such vigour that the military authorties worn out by his persistency, and finding that the fatal measure would save money, gave ear to the loud harsh voice. In an inauspicious hour the whole sepoy force of India was made a bastard mixture of the Regular and the Irregular. The result is simply the ruin of the Indian Army, about which Sir Henry Havelock has spoken with peculiar mildness. The eight officers are either too many or too few; and as all the combatants are mounted, so they are ready to be swept away by the first fire. The belief that sepoys will fight without Englishmen to lead them is a sham, a snare, and a delusion."

—Fall of rain up to yesterday morning, at Colaba, 25 inches; at the Fort, 17; at Byculla 19. About 15 inches fell in 24 hours at Colaba.

—The Pope has ordered prayers to be offered up in the Bosnian Roman Catholic churches for the success of the Turkish arms against schismatic Russia.

—The example of Roumania and Montenegro has (it is said) made the Servians eager to declare their independence.

—The toughened glass is now used for lamp-chimneys.

—Some of the Turkish soldiers have not been paid for over a year, says the *Daily Telegraph's* correspondent.

Miscellany.

—**The following is from Harriet Martineau's Autobiography:**

"For many years past, my amazement has been continually on the increase that Unitarians can conceive that they are giving their children a Christian education in making their religious training what it is. Our family certainly insisted very strongly and quite sincerely on being Christians, while despising and pitying the Orthodox as much as they could be despised and pitied in turn, while yet it must have been from wonderful slovenliness of thought, as well as ignorance, that we could have taken Unitarianism to be Christianity in any genuine sense—in any sense that could justify Christian worship.

"Our French name indicates our origin. The first Martineaus we know of were expatriated Huguenots, who came over from Normandy on the revocation of the Edict of Nantes. They were, of course, Calvinists—so fully admitting the Christian religion to be a scheme of redemption as to deserve, without limitation or perversion, the title of Christians. But their descendants passed by degrees, with the congregations to which they belonged, out of Calvinism into the pseudo-Christianity of Arianism first, and then of Unitarianism, under the guidance of pastors whose natural sense revolted from the essential points of the Christian doctrine, while they had not learning enough—Biblical, ecclesiastical, historical, or philosophical—to discover that what they gave up was truly essential, and that the name of Christianity was a mere sham, when applied to what they retained."

—Rev. W. F. Crafts, on a relish for God's word:

The first principle on which a growing relish depends is a growing spirituality. There can be no relish without spiritual perception and loving interest. A man who looks to the heavens only with the naked eye, can see only about 3,500 stars, and he has only a moderate interest in astronomy; but the man who often looks into the heavens through the telescope, and sees the star-dust of eighty-five million worlds, grows more enthusiastic and interested through deeper views into the skies. The man who looks upon the Bible only with the natural mind, sees many beauties to admire; but three-fourths of the Bible was written for Christians—for those who have the telescope of "spiritual discernment"—and no other can see enough of the deep and vast firmament of Bible truth to be filled with eager relish to read and study it. A blind man might as well expect to understand a treatise on color as an unconverted man to know or relish the truths in the Christian three-fourths of the Bible. As well appoint a blind man to teach colors as an unconverted teacher to explain the Bible. He whose eyes have been opened by regeneration to the millions of starry truths that lie in the Bible, will be filled with delight in studying them more thoroughly. The key is the prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law!" Increasing spirituality will give not only fuller knowledge, but also more loving interest to inspire relish for the Bible. A young lady received a book and read it with some pleasure, but laid it away and almost forgot that she had it. The author of that book afterwards happened to meet her, and the acquaintance ripened into affection and betrothal. Then she took down the book from the shelf and read every line with tenfold deeper interest than before, for it was the thought and message of her betrothed. So the soul that is betrothed in Christian covenant to Jesus Christ, takes the Bible not merely as a book of wonderful poems and histories, but as the revelation of the thoughts and wishes of its Betrothed, and with deepest interest reads every line as the message of a Friend.

With this growing spirituality to give us "relish," we may daily increase it by mingling prayer with Bible reading as did the Psalmist all through that "Bible Psalm." Hear him again and again pause to pray, "Teach me Thy statutes!" "Incline mine heart unto Thy testimonies!" "Give me relish (in greater degree) that I may know Thy testimonies!" More relish, then, depends, first, on more religion.

—Rev. Joseph Cook, on Secret Prayer:

It is my desire to emphasize the value of secret prayer here to-night, for that of all forms of prayer is oftenest blest by the secret transfiguration of the soul. Shut the closet door, and you will find that God will meet you in secret as never before. There is a subtle power in being alone with God, for that solitude has in it a great secret—namely, that there is no solitude.

Yesterday it was my fortune to speak in Wellesley College, and at the hour of eight o'clock in the evening I wandered up and down the majestic corridors of that building and heard hymns which are familiar to you here among the devotional gatherings of the students, and they filled all the building with a divine fragrance. That, however, was not the most impressive quarter of an hour that I passed at that College. It is a rule at Wellesley, at Mount Holyoke, and at Vassar, that each pupil shall be each day, at a certain time, alone with her Bible and her God. And there has been no time within a quarter of a century when you could find a quarter of the students at Mount Holyoke outside of the Christian life.

What explains the wonder? The school is, to be sure, well managed, intellectually and socially, but other schools are well managed in those particulars which have not the exceptionally religious history which Mount Holyoke has had. But it is the rule that every young lady shall be half an hour alone in the morning, and half an hour alone in the evening with her God and her Bible, These secret half-hours have kept the spiritual fields at Mount Holyoke green. Give me the right ideas concerning secret prayer in society, and I will mould the whole world, or rather God will, through natural laws, like wax.

Selections.

ADDRESS OF GENERAL SWIFT.*

(At the Boston Tabernacle, Monday, April 23.)

Mr. Moody last Thursday at the meeting said that fluency of speech and oratory are not wanted in the evidence of new men; and it is a matter of great encouragement to me that, without labored argument and that intensity of declamation, I am able to tell the old, old story of one more change of heart. I came into this building three weeks ago last night entirely without expectation, on my part and by what must be considered under all the circumstances as a special intervention.

Before I came here I had determined in my own mind to be a Christian in a kind of retiring way. The Sabbath labors of my own pastor, who may be hearing me to-night, and the colossal blows at cavilling and doubt delivered every Monday at high noon in this city, had settled in my mind conclusively that evangelical truths were founded upon the rock of reason and upon the authority of revelation. Before that decision I studied all the philosophies that flourished between bold deism and glittering and shiftless optimism. My own senses had taught me to doubt the superficial theory that sin was not a reality, but only an impression—an idea much too common in this world; and the teaching of every-day life had convinced me that the New Testament was sound when it said that theft and covetousness and wickedness God detests, and blasphemy and foolishness and pride, all these evil things come from within and defile a man, and I wanted if this was so, to have them taken out, so that if it was possible, I might be made clean.

And it was in this condition of mind that I came, as I have told you, into this building by accident, the first Sunday in this present month; and that condition was well enough so far as it went, but I wanted to be a sort of disciple *in domino*, a believer in repose, I wanted to have this rellgion alone to myself. I had a great dislike to religious terms. I didn't like to hear the expressions: "He has come out," "He has experienced religion," "He is converted." I took my seat half way down in that aisle and from my experience it is a most uneasy situation in this whole house for a half-and-half Christian to be in. But I stand here to-night an unworthy occupant of this place, because I was an uneasy occupant of that seat. I have already told some others that Mr. Moody that night seemed to know that I was here and to understand my case precisely. He seemed to range from this very spot his whole artillery upon me, and his sermon drew the cowardice out of my heart, and then and there I resolved that at the first opportunity I would carry the flag and wear the uniform of the Master I proposed to serve.

But way back of all this is the superior fact that for nine and forty years I have been the object of constant and loving prayers. When those prayers first began to affect my heart, it is impossible for me to tell. John Stuart Mill says to the debating Christian: "Hold on to the argument of design if you wish to prove the existence of God." And I say here this evening to believing Christians, hold on to God's promise concerning prayers if you want to prove his over-sight and his care for human souls. Ah, it is in answer to these prayers, I believe, that I am here with you. There is enough sentiment already about prayer. Men will melt and have their hearts touched as you read poetry about prayer, and it is as imperishable as the covenant and the law of the ever living God, that prayer is heard and prayer is answered; for he hath said, "All things whatsoever ye ask in prayer believing ye shall receive." I never left my mother in my life but what she said to me, "I want to live long enough to see you come to your Lord and to your Saviour." It was the conclusion of every separation, it was the burden of every letter she ever wrote to me in her life.

I remember on one occasion, and there are those here that can recall the fact, that I was invited by my fellow citizens to deliver in Tremont Temple an address upon the campaign in Mississippi at the surrender of Port Hudson. The Mayor of the city presided. The hall was crowded, and we were all at a white heat of patriotism, and I was endeavoring to picture the advance and occupation of our victorious army on those bloodstained uplands.

The scene was vividly before me, and when I came to where our men ran up the dear old flag on the flagstaff where for more than two months had been flaunting in our eyes the standard of rebellion, the whole audience went wild, the music struck up and they rose up on their feet surging and swaying with cheers. As I stood there alone amid this wild outburst of enthusiasm, I looked into the left gallery and saw one pale unemotional face; it was the face of my mother.

She is a little woman, and it seems as if I could lift her in the palm of my hands, but she had great love and faith, and when I met her she said, "I have given you freely, my son, to the country, but oh, if I could see you stand there and talk for your Saviour I would ask nothing more on this earth." And when I took my stand I went over directly to that mother. I don't know that I can get on with this part of the story, but you will all understand the difficulty—the stars in the skies scarcely outnumbered the prayers that she had given to her Father on my behalf, and I was going home, the last one in her band of children, resolved to tell her that her Saviour was my Saviour and her God was my God. We were all there, an unbroken and a redeemed family. She gathered me in her arms as tenderly as when I was a helpless child. There is a passage in Scripture, "Except ye be converted and become as little children ye shall not enter into the kingdom of Heaven." I know what that means. I know what it is to feel as a little child, if my hairs are gray with the footfalls of time.

What I wish to say was that at the meeting in 1863 there was no man in Massachusets so little likely to become reconciled to his God, it seemed to me, as myself. I was entirely absorbed in the world; I was careless, too, of religious influences, and it was my belief, inoculated all through me, that God was very clever, that sin was a trifling affair and it would all come out right in the end. But last Wednesday I stood in that Temple, and as I rose I looked down in the front seats, and their was my own father, 79 years of age, who had struggled over to hear his son tell of the glad tidings of this Gospel. It almost broke me down, but I went on as well as I could.

I would rather myself prefer less publicity in this matter, but I hope I may be instrumental in saving some human soul. And what is my sensitiveness or my feelings in comparison to that? Perhaps my feeble story may touch some sorrowing and unpardoned human soul.

Ah, there are men I would give my life, it seems to me, to win; there are men to whom I am allied with the ties of blood, men that are gifted with large endowments of patience, with the magnetism of personal influence so grand that their fellow men would follow their word and example as Israel followed the music of the harp and the songs of David. Would that God would give me the power to reach their hearts! I believe that this great work is only begun in this city, the great tidal wave is yet to sweep over this place of our affections. I wish to do something, I will do something that this city on these three hills, the city that cradled liberty and that led the van of progress, should lead and shine as the city of the redeemed.

Now, my fellow-citizens, I have tried to lay my heart bare before you because I thought I'd have to bid you farewell. Oh, would that the Heavenly Father would send his awakening Spirit, and here and now start this great wave over the ghastly scars of a sinful past and the leprosy of an indifferent present. I implore you who listen to me to-night to come to your Father's house. Your own children, in their white robes yet unstained with sin, stretch out their little hands to you and implore you to come and help them to walk with Christ, and could we hush to-night this vast crowd we could almost catch the strains of those who have gone beyond, who are chanting "The Spirit and the bride say come," come trust in the God of Abraham and Isaac and Jacob:

> Trust Him living, dying too,
> Trust Him all the journey through,
> Trust Him till your feet shall be
> Planted on the crystal sea.

The audience then sang the Doxology and the benediction was pronounced.

* This is a different addresses from the one in last week's Guardian. *Ed. B. G.*

I find it best to carry everything to Jesus, and draw all from Him, determined to believe that He who hath undertaken my cause will not leave His work imperfect.—(Mrs. F.)

THE BISHOP OF DURHAM'S SERMON AT THE C. M. S. ANNIVERSARY.

Of this sermon it was said by one who heard it, that since the days of Latimer no Bishop on the English Bench has spoken out with such fearlessness as Bishop Baring has done on this occasion. We think the Bishop has fully vindicated the wisdom of the course adopted by the Church Missionary Society, and has shewn that no (so called) "corporate action" of the Church of England could be as effective or even as truly the action of the Church as that of our Society. We *(Madras Chr. M. Record)* commend the following extract to the thoughtful consideration of our readers:—

As the natural consequences of the Sacerdotalism which is so rapidly spreading, and so seriously endangering the spiritual life and truth of the Church at Home, a deliberate attack has been made on the principles and practice of the Church Missionary Society, which, if successful, would be fatal not merely to its progress, but to its very existence, and which is the more insidious and dangerous because it proceeds from those who are sincere advocates for missionary effort. They assert that "the conversion of the world has been entrusted to the Church as a corporate body." [Bishop of Colombo; see Church Missionary Intelligencer, November, 1876]. And in one sense we should all agree to this statement. "Ye," writes St. Paul, to the laity as much as to the presbyters of the Corinthian Church, "Ye are the body of Christ, and members in particular" (1 Cor. xii. 27). And his view of what constitutes that corporate body he sets forth at the commencement of his letter, when he describes the Church of God as consisting of all that in every place call upon the name of our Lord Jesus Christ, both theirs and ours. (1 Cor. i. 2.) Each of you, Brethren, if "sanctified in Christ Jesus, "whether you be a layman or a clergyman, are members of this spiritual body, and as such have each of you your sphere of work, your official duty in aiding to save those souls for whom the Lord and Head of the whole body shed His precious blood. "Ye," said that Lord Himself, to every one of His followers, before the Apostles or the seventy were chosen and sent forth, "Ye are the light of the world." (Matt. v. 14.) So that every member of the Holy Catholic Church is called by the Lord Himself to bear his share in carrying out the apostolic injunction to all believers, to shine as lights in the world, holding forth the word of life. (Phil. ii. 15, 16.)

But it is not in this comprehensive and scriptural sense of the term "Church" that some demand that the Church should have the sole direction of the whole field of Missonary labour. There is no more common source of fallacy than the use in different senses of a word which has different meanings; and under the ambiguity of this word "Church" many a sophism has lurked, which it is not always easy to detect and expose, so that some are perplexed and staggered by the high-sounding claim that it is the Church, and not a voluntary society, which should alone send forth and direct the preachers of the Gospel. It is obvious, of course, that a Church so numerous and extended as the national Church of England, can never itself in its aggregate capacity undertake the task of regulating and superintending the countless practical details connected with the work of Missions, but must entrust its responsibilities to a limited number of its members, authorized to act in its behalf. Hence the important question arises, what shall be the safest depositary, who are the most faithful representatives of the will of the Church to make God's ways known upon earth?

Some would at once answer that in an Episcopal Church the Bishop, as the acknowledged head, shonld have absolute control over every detail and every person connected with the Mission, from the aged Missionary, with forty years' experience, to the humble Native catechist just entering on his work. Where to teach, whom to teach, what to teach, should be left entirely to the will of the Bishop, whose directions are to be obeyed without remonstrance, without hesitation inasmuch as in spiritual matters as it has been asserted, "the Bishop's word is law." [See Ch. Miss. Intell., Nov., 1876.] It is thus, it is maintained, and thus only, that unity in doctrine and discipline can be preserved. Yes, unity might thus be secured, but it might be the unity of error, not, of truth; the oneness of form and ceremony, but the destruction of all spiritual life. Absolute despotism, as has often been argued, would be the best form of government in Church or State if there were any security that the ruler would be perfect. But since this never can be the case in this fallen world—and despotic power ever gives evidence of its inherent faultiness by acts of wrong and oppression—it has been the wisdom of our nation, alike in Church and

State, to limit by strict laws the extent of power entrusted to those in authority and carefully to define what the superior may demand, and what the inferior must obey. Hence it is not absolute, but canonical obedience, which our Church claims in behalf of those to whom the chief government of the Church is committed; nor so long as her counsels are regulated by a wisdom gained by long experience, will she be disposed to entrust to any foreign Bishop, in countries where the wholesome check of public opinion does not operate to the same beneficial extent as in our own, an authority which is not confined within the same wise and just limits which curtail, but at the same time protect, the exercise of rightful prerogative by the Bishops at home.

The following is also from the above-quoted Sermon:—

"We have had a most gratifying, though melancholy, evidence of the Christian consistency and self-denying fidelity of our Missionaries in the recent troubles which have befallen the Church in the Diocese of Colombo. They have been exposed to a trial of their wisdom and faith of no ordinary severity. Isolated in their position, with no opportunity of consulting the Committee at home as to the course which they should adopt, with strong pressure put upon them by those in authority—a pressure so strong, that he who used it hesitates not to describe it by the unusual term of 'coercion,'—with the threat before them, after years of hard and faithful service of having a stigma cast on their fame by the withdrawal of their licenses, (a punishment ordinarily kept for the case of those guilty of some serious moral offence), they yet wavered not as to the path of duty, for they saw clearly that the preservation of the simplicity of the Gospel was at stake, and that the faith of their converts would be imperilled by the introduction of ceremonies and ornaments too much resembling the idolatrous rites which their converts had so recently renounced. Oh, how galling to the natural heart! how calculated to excite bitterness of spirit, that in return for all the discouragements which they had endured, and the difficulties which they had surmounted, in Missionary work, they should secure from him who was set over them, himself a novice in the Missionary field, nothing but censure and the severest form of penalty. Yet the Bishop himself honourably bears witness to the gentleness of spirit manifested by these sorely-tried ministers of Christ; more than once personally thanks them for the attention and deference shown to himself; and in writing to the Secretary of the Society on this painful subjects, says, 'Let me bear my testimony to the piety, zeal, and ability of the Missionaries, and to the charity, moderation, and respect for myself which they have displayed, even while repudiating my authority on essential points.' All honour to these brave humble men of heart, who were content to bear reproach and injury rather than compromise the simplicity of that Gospel."

THE INFLUENCE OF CHRISTIANITY ON HUMAN INSTITUTIONS AND OCCUPATIONS.

BY WM. M. TAYLOR, D. D.

The family is the centre of human society. We cannot look upon mankind as merely a multitude of units. None of us stands completely by himself, for each of us is born into a little circle already existing. As Maurice has said, "Our relation to father and mother is the primary fact of our existence, so that we can contemplate no facts apart from that." The family is the earliest school at which we are placed; and the lessons which we receive in the household, the examples which are there set before us, above all, perhaps, the influences to which we are there subjected and by which we are unconsciously affected, have more to do with our after history as individuals, and with the future character of the community to which we belong, than we can possibly estimate. "Home is the head of the river," and an influence, whether blessed or pernicious, exerted there, will affect all its after course.

Now, it is capable of the clearest proof that Christianity is the only thing that has given purity and loveliness to the household. Indeed, in its true ideal, the family may be said to have been virtually the creation of Christianity, for in Rome, which was the heir of the civilization of the ages, and in which it is commonly conceded that men had attained the highest degree of refinement which has been reached without revelation, there was little home life worthy of the name. The words of a living English theologian on this point are not more dreadful than true.* "Familia to the ear of a Roman meant, a multitude of idle, corrupt, and corrupting slaves, kept in subjection by the cross and the ergastulum, ready for every treachery and reeking with every vice. It meant a despot who could kill his slaves when they were aged, and expose his children when they were born; it meant matrons among whom virtue was rare, divorces frequent, remarriage easy, and who from no motive stronger than that of vanity would sacrifice the lives of their infants yet unborn; it meant children, spectators from their infancy of insolence, cruelty, servility and sin." This being the case, even in Rome, we need not wonder at the state of things that existed, and does yet largely exist, in heathen lands. Wherever the Gospel has not gone woman has been degraded into a slave, and ground down beneath the galling tyranny of her husband. The barbarian of the east and the savage of the west have been alike in that, they have driven the weakest to the wall, and she who was designed to be a helpmeet of her companion, sharing his cares, doubling his joys, and throwing a halo for him round his home, has been trampled under the hoof of cruelty, and branded with the scars of violence. Then as to the little children, who shall tell us how many holocausts of victims infanticide has burned upon its altars! While as regards the aged, it would be impossible to reckon the number of them who have been left to starve in the desert, or to perish by the river side.

I may be told, indeed, that such things as these are not quite unknown among ourselves. I may be reminded of the brutality of drunken husbands, and the cold-heartedness of children to their parents, of which we have the records occasionally in our public prints. But the cases are not parallel. That which is the rule in pagan lands is the exception here. That which among the heathen is nothing accounted of, is here viewed with abhorrence and regarded as a crime.

Now, how shall we account for the difference? I answer, Simply by the influence of the Gospel of Christ. The Lord Jesus has revolutionized, if not created, family life. He gave sanctity to the marriage tie by reenacting the primal law, that one man should be the husband of one wife. He restored woman to her true position as the helpmeet and companion of her husband. He took the little children in His arms and blessed them, for that touching scene in the Gospel narrative is only a type of the work in which He is still engaged wheresoever His message of love is proclaimed. By His tender care for His venerable mother in the very climax and crisis of His own agony, He gave a sacredness to old age which has gathered to it ever since the reverence, the affection and the benevolence of men. The chivalry of mediæval knighthood and the gallantry of modern politeness have alike their roots in the religion of Jesus; while for everything of "sweetness and light," of happiness and purity that there is enshrined for us in the word home, we are beholden to the Gospel.

Not by any sudden and violent upheaval, indeed, was this change effected. Had that been the case, the world would have been more conscious of its obligation to the Lord in this matter. But silently, gently, almost imperceptibly, the influence of Christianity filtered into the family, and there, touching the very mainspring of our human life, it quickened and ennobled society at large. "What women these Christians have!" said a pagan orator of the second century, with a true perception of the influence of the Gospel on them, for the religion of Jesus gave dignity to womanhood and holiness to motherhood, and thereby it raised the whole tone and character of the household. My sisters! have you not in all this a special interest, and do you not feel, in this fact, a special motive urging you to labor and to pray for the purification and elevation of the homes of heathenism? And you too, my brothers, who have so largely profited by this social regeneration, have you not in that a peculiar reason why you should seek to spread abroad that Gospel to which in your house-holds you owe so much?

But not to dwell longer on the domestic influence of Christianity, let me direct attention for a moment to the effect which the religion of Jesus has had in promoting kindness between man and man. Few things strike the student of ancient history more painfully than the indifference to human life which seems to have prevailed in all pagan lands. The pages of classical authors are continually stained by the record of some deed of cruelty. But lest I should be suspected of exaggerating this evil in order to make out a better case, let me give you one or two quotations from one who will not be charged with speaking under any particular prejudice upon the subject. In his introduction to his little volume on the Commentaries of Julius Cæsar,* Anthony Trollope has said: "The cruelties of Marius as an old man and of Augustus as a young one were so astounding as, even at this distance, to horrify the reader, though he remember that Christianity had not yet softened men's hearts. Marius, the old man, almost swam in the blood of his enemies, as did also his rival Sulla; but the young Octavius, he whom the gods favored so long as the almost divine Augustus, cemented his throne with the blood of his friends." Again he says: "That which will most strike the ordinary English reader in the narrative of Cæsar is the cruelty of the Romans—cruelty of which Cæsar himself is guilty to a frightful extent, and of which he never expresses horror." Once more, after giving an account of the deaths, mostly by violence, of the greater number of those whose names are mentioned in Cæsar's writings, he goes on to say: "The bloody catalogue is so complete, so nearly comprises all whose names are mentioned, that it strikes the reader with almost a comic horror. But when we come to the slaughter of whole towns; to the devastation of country effected purposely that men and women might starve; to the abandonment of the old, the young, and the tender, that they might perish on the hillsides; to the mutilation of crowds of men; to the burning of cities told us in a passing word; to the drowning of many thousands—mentioned as we should mention the destruction of a brood of rats—the comedy is all over, and the heart becomes sick. Then it is we remember that the coming of Christ has changed all things, and that men now—though terrible things have been done since Christ came to us—are not as men were in the days of Cæsar." To this terrible passage nothing needs to be added. I may only remind you, that in ancient Rome, while there were buildings where murder was perpetrated to give zest to the sports of a holiday, there was not a single edifice devoted to such purposes of benevolence as those to which our modern hospitals are consecrated. What a contrast is presented here between that picture of Gerome, now on exhibition in New York, which portrays the gladiatorial fight in the crowded amphitheatre, and that other, by an English artist, which depicts the nurse in the hospital at Scutari! In the former, you have in the sickening foreground the two combatants. One has overcome the other, and with his uplifted sword is waiting for directions. The wounded slave has turned his eye, with agonizing earnestness, upon the emperor, pleading for his life, and even his conqueror seems almost to join him in his mute appeal. But the vestal virgins, each with her thumb turned downwards, are voting for his destruction, and he on whose nod a human destiny is at the moment hanging, has so little concern upon the matter that his whole attention seems to be given to the fresh fig that he is eating; while on the benches round, and round, the multitudes are enjoying the spectacle as the great feature of their holiday festivities. Let that stand for a specimen of man's inhumanity to man. And now look on this other scene. An hospital ward, with sick and wounded men, lying on comfortable couches, a clock upon the wall whose fingers point to an hour past midnight; and in the forefront a gentle woman, with a lamp in her hand, passing from bed to bed, all unconscious that the rough soldier behind her has risen on his elbow to kiss her shadow on the wall as she goes by. Let that stand for a specimen of holiest benevolence. Now what has made the difference between these two? I answer, the life, death, resurrection, and influence of Him who said, "He that will be greatest among you, let him be your servant, even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Thus on the banks of the river of Christianity, domestic happiness and practical benevolence do flourish in vigorous and attractive life, and if we wish to make other nations sharers with us in these priceless blessings, we must send them that Gospel out of which among us they have sprung.

* Friar's Witness of Christianity to Christ, P. 182.

* Pp. 10, 24, 27.

A SHIP IN THE MIST.

I HAVE read of a ship on her way across the Atlantic Ocean, in the winter season, having been enveloped in dense mist for many days; but, all at once, an aperture opened in the thick fog, through which were poured the rays of the noontide sun, when, to their horror, the passengers and crew discovered that they were only a few lengths of the ship from a floating mountain of ice, upon which in a few minutes, they must have struck and gone down, but for the timely providential intimation of their danger by the sudden downpouring of the solar light.

In a few seconds the mist again closed in upon them, and they were just as before. But what did they *now* do? Did they despise Heaven's kind

CC-0. Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

warning, and run on in the same direction? Did they say, If we are sincere in wishing to steer rightly, there is no fear of us? Did they say, If we are to be saved, we will be saved, and so we need give ourselves no trouble about the matter? No! But they turned the helm right round, and ran for days in the oppsite direction, that they might make sure of escaping the danger—and they did so.

My unsaved brother! I long, by God's grace, to bring the light of Divine Truth to shine upon your present path, that you may see your fearful circumstances, and escape the destruction that is ahead of you.

As concerns your sin, guilt, and danger, you have, all your days, been sailing in the mist, across the sea of life. You may not be a designing hypocrite; you are not intending to perish; but as long as you sail in the mist, you are in equal peril with the scoffer and the profane. It is very likely you may have had no conviction of your danger, for your life may be such as to lull your soul to sleep, and prevent you from being alarmed. You attend church or chapel, and go to the communion; you pray, read your Bible, try to lead a good life, and expect to go to heaven when you die; but you have not been so enlightened by the Sun of Righteousness, that you have discovered your lost condition, and *through faith in Jesus turned from sin to holiness.* You are in *the mist* up to the present hour, for you are not sure whether you are on "the broad way that leadeth to destruction," or on "the narrow way that leadeth unto life"! Is it to be *heav n* or *hell* at the last? *You cannot tell*! Ah, how true it is that you are *sailing in the mist*; and, if you sail on, everlasting destruction will be the end of your pleasant but bemisted course!—*(Selected.)*

TELEGRAPHIC NEWS.

London, June 15th: In the House of Commons last night, Sir Stafford Northcote, in answer to a question, confirmed the report that Russia had declared she would neither blockade, interrupt, nor menace the navigation of the Suez Canal.—Sir Stafford said that no answer had yet been received from the Porte or the Khedive to Lord Derby's despatch on the same subject.—The Constantinople Turkish papers, in commenting on the peace rumours, are altogether opposed to peace.—The forcing of the Duga Pass by Suleiman Pacha's force is not yet confirmed. It would appear that after desperate fighting on the part of both Turks and Montenegrins, the result was indecisive, both sides maintaining their original positions. —Suleiman Pacha has returned to Kristatch.—Latest advices from the Seat of War in Armenia state that Ahmed Mukhtar Prcha is strongly entrenched at Zewin, and his Right Wing confronts the Russian Left Wing in the district of Alaschgerd.—The Turkish troops at Olti are advancing towards Pennek.—According to Russian official despatches, the Turks are endeavouring to counteract the Russian Siege Works before Kars by frequent sorties of the garrison.

16th: A despatch has been received from the Governer of Soukoum Kaleh, which states that the Turkish troops have crossed the River Kodor and defeated the Cossacks. —In the House of Lords last night, the Duke of Argyll enquired as to the present relations between the Indian Government and the Ameer of Afghanistan. The Ameer, he said, believed that England intends an agressive policy. Lord Salisbury, in reply, said it was true the Ameer had refused to admit an English Resident into Cabul, but untrue that the massing of troops on the North-Western frontier of India at all concerned the negotiations between the Afghan Envoy and Sir Lewis Pelly at Peshawur, that it was untrue that the relations between the Indian Government and the Ameer had undergone any material change. Lord Lawrence spoke on the subject, and urged vigilance on the part of our Government. Lord Northbrook approved of Lord Salisbury's reassuring statement.

Paris, 16th: Marshal MacMahon has sent a Message to the Senate, asking their assent to dissolve the Chamber of Deputies, giving as his reason that the Government is unable to exist with the present Chamber without submitting to the Radical party, and thus paving the latter's way to power.—The Senate has referred the Message to a Committee for disposal.—A passionate debate has taken place in the Chamber on the Message.

17th: Latest advices from the Seat of War in Armenia state that the Turkish Right Wing has assumed the offensive, and that the Russians have made repeated attacks on Kars which have been repulsed by the Turks.—Prince Milan of Servia has arrived at Ployesti on a visit to the Czar.—OBITUARY.—Mr. Justice Mellish and Miss Mary Carpenter.

Constatinople, 18th: A despatch has been received from Ahmed Mukhtar Pacha in which he states that he has defeated the Russians in an engagement at Alaschgerd after severe fighting.—Ahmed Mukhtar Pacha has received a reinforcement of twenty-four battalions.—The Egyptian contingent has safely arrived here.—Nicksics has been revictualled.—There is no further news from the Seat of War on the Danube, the river being still high and preventing military operations.

Paris, 19th: In to-day's sitting of the French Chamber of Deputies, the Duke Decazes (Minister for Foreign Affairs), in answer to a charge brought forward by M. Gambetta that the new French Ministry was suspected abroad, read several despatches from the French Ambassador at the Italian and the French Ambassador at the Berlin Court, showing that the relations of France with both the Italian and German Governments were excellent. —The Chamber of Deputies have adopted by 363 against 153 votes a vote of want of confidence in the Government, and severely indicting the Cabinet. The Duke de Broglie (President of the Council of Ministers) informed the Committee of the Senate that the Chamber would be dissolved so soon as the Senate had given its sanction, which would probably be to-morrow.

London, 19th: The Montengrins announce that theyhave defeated the force under Mehemed Pacha, who has been compelled to fall back, leaving 2,000 dead on the field.—It is semi-officially stated at Saint Petersburg that mediation in the Turco-Russian war is impossible, and, furthermore, that such a thing has never even been proposed.—The hereditary Prince of Bokhara has arrived at Constantinople for the purpose of submitting to the Porte a plan of attack on Russia and enlisting Mussulmans.

London, 20th: The House of Lords last night voted an amendment to the Ministerial Burials Bill, entitling Dissenters to choose their own form of service.—Latest advices state that Suleiman Pasha has left Nicksics and entered Montenegro in order to join up with the Turkish Corps in Albania.—The Montenegrins have abandoned the Duga Pass, and are concentrating their forces on Ostrog. —The Servian Agent at Constantinople has reassured the Porte relative to the visit of Prince Milan to the Czar at Ployesti, and has disclaimed any intention on the part of Servia to declare for Servian independence.—The Sultan has sent an Agent from the Porte to the Ameer at Cabul. —The Turkish Parliament will adjourn its sittings on the 29th inst.—In yesterday's sitting of the Turkish Chamber of Deputies, a permanent Committee was appointed,—Reuters special correspondent at Erzeroum states that severe fighting took place on June 15th and 16th at Alaschgerd, and that subsequently the Russian troops marched towards the position taken up by Ahmed Mukhtar Pasha.—OBITUARY.—Admiral Rous.

21st: Latest advices from the seat of war in Armenia state that eight Russian batteries, mounting twenty-five guns and mortars, commenced bombarding the Forts around Kars on the 17th inst.—The Russian Left Wing is marching towards Koprikoi since the engagement at Alaschgerd.—The Turks are retreating, to Delibaba, where reinforcements await them.—Reuter's special correspondent telegraphs that the Turkish troops have been defeated at Delibaba, and compelled to fall back on Erzeroum.—According to an official Turkish despatch, Suleiman Pacha has occupied the defiles of Ostrog after an engagement in which he completely defeated the Montenegrins.—The Montenegrins claim having defeated Ali Saib Pasha with great loss at Spuz on the 20th inst.

PASSENGERS SAILED.

Per P. and O. Str. *Zambesi*, 15th: additional.

For Southampton.—Mr Allingham.
For Brindisi.—Mr A C Campbell, and Mr S N Noronha.
For Venice.—Mr Skinner, Mr C Mounett, Mr Stohman, Mr W Neddermann and Mr Alex Pennycuick.
For Suez.—Mr S Haulihan.

Per P. and O. Str. *Sumatra*, 22nd:

For Southampton.—Mrs R B Major, child and two infants, Mr Hosking, Mr J McCallum, Mr and Mrs Mortimer, and Mr Robinson.
For Brindisi.—Mr D Aldrige.
For Venice.—Mr W Wright and Mr J Darragh.
For Suez.—Mr Pellot.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mirzapore*, 19th:

From Southampton.—Mr P Smith Mr O'Connell, Mrs Grimshaw, Mr A Patterson, Major Shipley, Col Turton, and Surgeon Major Morgan.
From Venice.—Col Creagh.
From Brindisi.—Col Rutherford, Capt W Pigot, Surgeon P M Grant and Mr Yardley.

Domestic Occurrences.

MARRIAGES.

CHURCHHILL.—On May 1st at St. James Church, Kidbrooke, Blackheath, by the Rev. Neville Sherbrooke, Assisted by the Rev. Melville Churchill, brother of the bridegroom, Seton Churchill, Lieut 44th Regt., 6th Son of the Rev. W Churchill of Colliton and Muston, and Rector of Winterbourne, Strickland, Dorset, to Elinor Milly, eldest daughter of J. Kidd Esq., M. D. of Brooklands, Blackheath Park,

WILSON—SMEATON—June 21st, at the Cathedral, Bombay, by the Rev. Ward Maule, Stuart Murray Wilson, to Agnes Marion Smeaton.

DEATH.

BEVILLE—June 16th, at Mhow, Captain F. A. Beville, 25th Regt. N. L, I., aged 35 years.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd June 1877 at the new rate.

J. G. Browne, 14th June 1877, As. 8; Mrs. Vanderstraaten, 31st May 1877, As. 8; Rev. J. M. Mitchell, 31st December 1877, Rs. 30-4-9; Rev. R. Stothert, 31st March 1878, Rs. 6; N. Spencer, 12th April 1878, Rs. 6; A. Christie, 15th October 1877, Rs. 3-13; Wm. Ashdown, 30th April 1878, Rs. 7-10; Rev. S. R. Wells, 24th May 1878, Rs. 7-10; Dr. A. S. Jayekar, 31st July 1877, Rs. 6; Thomas Graham, 12th April 1878, Rs. 6; John Staples, 20th August 1877, Rs. 1-14-6; G. A. Bode, 18th November 1877, Rs. 3-2-6.

Advertisements.

HOUSE OF HOPE.

THIS Home at Mazagon is supported by public contributions. It is now in need of funds. Address Mrs. Raitt, care of James Morris Esq., Gowala Tank Road. Bombay.

A NEVER-FAILING REMEDY
FOR LIVER COMPLINTS.
DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite. promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; if you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.

Wholesale Agents for INDIA, Messrs. TREACHER, & Co., Limited, Bombay, Byculla, and Poona.

N B.—The Trade supplied on most liberal terms.

BOOK DEPOT SIMLA.

SANKEY'S SONGS AND SOLOS
latest edition

WITHOUT Music—paper covers one anna—Cloth two annas. With Music—Six annas.

Sent free by post to any part of India on prepayment of One Rupee or upwards to Mr. W. Johnson, Hon. Superintendent Book Depôt Simla.

THE FIRST NUMBER OF VOL. IV NOW REDAY.
"ON GUARD."
EDITED BY
REV. J. GELSON GREGSON.

A Temperance Magazine containing temperance papers and intelligence of the temperance work in India and England.

Published Monthly: 3 Rs. per annum.
Present circulation 1,000 COPIES per mensem.
Orders to be sent to the EDITOR, AGRA.

BOMBAY GUARDIAN.
PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 per annum; with Indian Postage, Rs. 7-10; with Postage to England, Rs. 9-4-0. For smaller periods in proportion. Payable in advance quarterly where more convenient.) Address Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, 53, tank St., New Nagpada, Bombay. Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

When twelve copies are ordered, by a party, of one number, and paid for in advance, there will be no charge for postage.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition, Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada, BOMBAY.